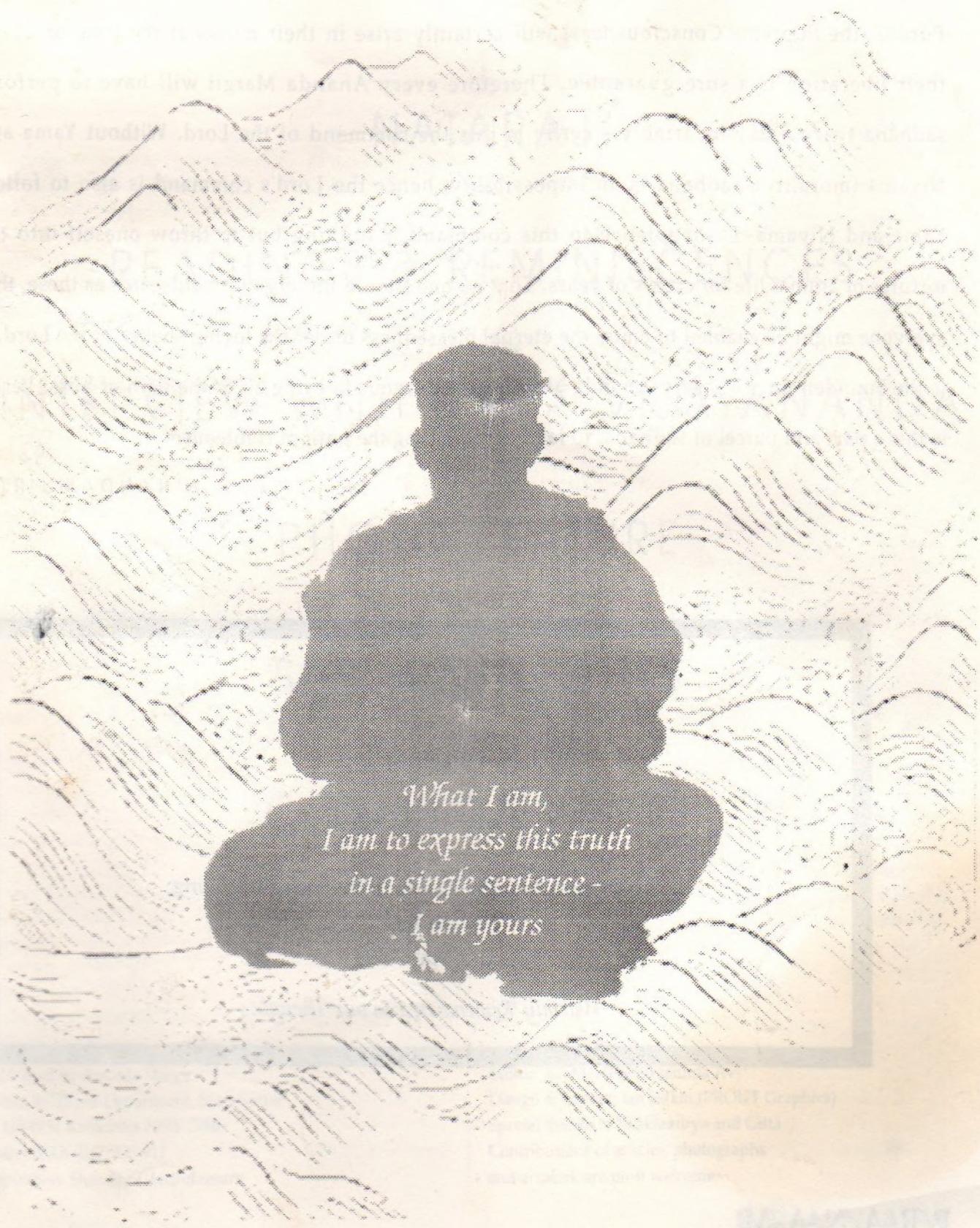


PRANAM

ANANDA MARGA MAGAZINE

SUVA SECTOR

MAY 1994



*What I am,
I am to express this truth
in a single sentence -
I am yours*

Supreme Command

THOSE WHO PERFORM sadhana (meditation) twice a day regularly, the thought of Parama Purusa (the Supreme Consciousness) will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform sadhana twice a day invariably - verily is this the command of the Lord. Without Yama and Niyama (morality), sadhana is an impossibility; hence the Lord's command is also to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the path of bliss. Verily is this a part and parcel of sadhana, to lead others along the path of righteousness.

SHRII SHRII A'NANDAMU'RTHII

In Memoriam

Our Brother
Ashutos'a

Who passed into the hands of the Supreme Being
on the
6th May 1994

~ Warmly Remembered in our Thoughts ~

PRANAM

ANANDA MARGA MAGAZINE

SUVA SECTOR

MAY 1994

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and artwork are most welcome.

PRANAM

MAY 1994

Nataraj



Ananda Palli

THE ANANDA PALLI master unit will celebrate its 20th anniversary on the 11th and 12th of June. The programme will include a sadhana shiviir on the 11th with the grand celebration on the 12th. Festivities will include a bush walk through the property, dharmachakra, and a vegetarian feast. All are welcome to come and to stay through to the public holiday on the 13th.

Gaotami has a successful yoga class in Stanthorpe in which she is combining her many years of yoga practice with her nursing expertise.

Dada Kramayananda is scheduling a one week yoga camp for men. The camp will include training in formal postures (asanas), and therapeutic treatment of conditions like diabetes and rheumatism. Dates and details to be announced.

New Zealand

DADA SAMYUKTANANDA and Jyotsna are conducting a kiirtan and devotional music programme. They are performing throughout Auckland and various festivals including the Hamilton Strawberry Fields Festival, Henderson City, Auckland Music Day, and many others.

Didi Ananda Sudhiira has a very successful yoga and meditation course which runs for ten weeks at the Ponsonby Community Centre in Auckland. Twenty persons are attending. Dada Jyotiprakash, Dada Niirendra and Muktatman have a class with ten students at the Auckland University. Kailash organised a PROUT stall during

the Auckland Uni student environment week.

In other PROUT news, Harideva of Nelson has submitted a Block level study for the area which has been received with great interest. Support for a PROUT perspective in economic planning for Nelson has come from Sir Wallace Rowling, former PM, Bishop Derek Eaton, Mrs. Glenys McLellan of the Alliance Party, Kerry Marshall mayor of the Tasman District Council, Dr. John Gamlen head of the school of Business at the Nelson Polytech, and others. Following the mid-May conference of the NZ Green Party, which is one of five political parties forming the coalition Alliance Party, Harideva has been invited to join the economic policy committee for the Alliance. The Alliance now has a second place position in overall popularity and a PM candidate who is favoured in the polls at 68% as a new election approaches.

Harideva also gave a PROUT workshop at Christchurch during the recent One Earth Symposium. Fifteen persons attended. The booklet PROUT Aotearoa is in a new printing of 600 more copies.

Melbourne

THE ANANDA MARGA Preschool now has a new director, Didi Ananda Jayashrii. The school enjoys an outstanding reputation with local public and government agencies. The recent inspection of the school by the Victoria Childcare Services resulted in some glowing comments about the quality of our preschool programme. The playground is now under renovation with a huge amount of the

work being contributed by parents whose kind regard for the school is demonstrated by their sincere commitment of time and energy for this work.

Dada Dharmananda has an active yoga class in the Coburg jagrti. Of the nine persons attending, eight continued on for an introductory meditation course. Dada Krsnasevananda conducted the regional seminar with over thirty persons attending from the Melbourne unit. In addition, Dada Krsnasevananda also gave two public lectures at the Indian Community Fair in Brunswick. More than 200 people attended the lectures which were very well received.

Dr. Jitendra Singh has just returned from a two month tour of volunteer duty at the Abha Memorial Hospital at Ananda Nagar. Dr. Singh will be returning each October to work in the hospital and to assist in the project's administration. In addition, Dr. Singh will be directing a speaking tour and appeal for funds and material aid for the hospital. If you have any contacts within the medical profession or business community which may be of help, please contact Dr. Singh or the Katoomba Sectorial Office, c/- Dada Manavendrananda.

Brisbane

UNDER THE GUIDANCE of Dada Divyarupananda meditation classes are in progress at the Queensland University, Griffith University, and the Queensland University of Technology. In total the classes have nearly a dozen interested students. Recently, Dada Sandiipananda has joined in assisting with these classes.

Adelaide

DADA AMEYANANDA HAS classes in progress at the University of South Australia and Adelaide University. Six students are attending these courses. Dada Ameyananda plans new courses to be conducted in May and June in the Adelaide jagrti.

Dada Ameyananda has designed a new leaflet for meditation courses which is available from Sectorial Office. It can be customised to bear your local contact address and telephone number and uses a separate insert to present specifics on your local classes and events. It is a very well written and designed leaflet and is available without charge as a master copy for printing locally.

Maleny

DADA MAYADHIISHANANDA and Dada Krsnashivananda are directing the development of the Maleny primary school project. Contacts have been made with the Barung Land Care Association and local teachers and professionals in the environment area. As a result, efforts are now in progress to associate a landcare theme with the school design. Several grant proposals are now in progress which are based on this focus. A bushwalk trail is under development and already has a number of local teenagers who want to help with the design and construction of the trail. The property at Ananda Kamala has many points of quite unique and special beauty as well as botanical interest which will be incorporated into the trail.

Narada has a meditation class well underway which will lead to a local retreat in June.

Lismore

NEW DISCOVERIES CONTINUE at Ananda Rainjana - the most recent being a large macadamia nut tree with a good crop of nuts ready for the tasting and a large carpet snake who is now the jagrti security guard.

The university meditation class in Lismore is proceeding well and now has been granted student union affiliation. This affiliation will provide a variety of services for the class including a free room, photocopy privileges, and advertising in the union newsletter. A budget for funding is also being submitted which will allow for a retreat or vegetarian dinner later in the year.

Over the Easter weekend a number of acharyas and margis helped operate a vegetarian food stall at the Byron Bay Blues music festival. Over \$2,000 was raised for the master unit. The festival organisers expressed their appreciation to Dada Marmadevananda for Ananda Marga's involvement and high quality operation.

Contacts were recently established with the Sikh religious community of Woolgawoolga near Coffs Harbour. The director of the community has requested a proposal from Ananda Marga regarding possible assistance in the development of our master unit project. A dharmachakra was held at Nitya and Arati's residence with plans being made for more pracar work in the area.

A special shradha ceremony was held at the Ananda Rainjana master unit for Brother Ashutos'a. The ceremony was attended by many friends from the Lismore community and was conducted with great grace and dignity.

Fiji

DADA DEVATMANANDA recently conducted a seven day meditation and philosophy course for young margis at Malele village in Tauna District. Twenty young men and women attended the course.

Irian Jaya

DADA RASATMAKANANDA and Dada Devashuddhananda are actively developing Ananda Marga in Ambon, Molluccan Islands of eastern Indonesia. Contacts have been made with universities and other educational institutions. As a registered spiritual organisation in Indonesia, Ananda

Marga has a letter of reference provided by the Minister of Religious Matters, Mr. PK Permati.

Papua New Guinea

DADA MAHADEVA HAS written a proposal for a National Sustainable Development Strategy. The proposal came as a follow up to a Seminar on Environment and Development in August last year which was held at the University of PNG in Port Moresby. The proposal is based on PROUT and has been sent to various NGO's and government bodies as well as the United Nations Development Programme office in PNG. Several NGO's invited Dada Mahadeva to give lectures on PROUT as well as Ananda Marga meditation as a result of this proposal. Dada will return from a follow-up visit to Papua New Guinea in June after which we will have a new update on the progress in this field.

Guam

DADA KAEELASHANATHA and Dada Manavendrananda conducted two successful meditation classes during the months of February through May. The classes were attended by a total of nearly fifty persons. Didi Ananda Nivedita and Dada Kaelashanatha organised two vegetarian dinners for members of Ananda Marga and friends which have proven to be very popular. The dinners are given an international flavour by selecting a particular culture's style of food such as Thai or Mexican or Italian.

The Guam unit participated for the second consecutive year in the Week of the Young Child. The unit operates a snow cone stall and raised over a \$1,000 for the Guam jagrti building fund. Our stall is one of the most popular at the weekend fair.

Sydney/Katoomba

SYDNEY AREA UNIVERSITY meditation societies are in full swing on a total of four campuses. Our LFT's Animesh, Amrtadhar, and ▶

► Ramana are working very hard to set a high standard for the courses and accompanying retreats, vegetarian dinners and other activities. Over fifty students in all are attending the courses.

Dada Krsnasevananda and Animesh recently were presenters at the International Green Left Convention in Sydney. A movement against Unethical Wealth has been launched as a result of their efforts.

Maximum opportunity for good company and spiritual progress is now available with dharmachakras over ten times each month in the Sydney, Penrith and Katoomba units. Sydney DC on Sunday evenings, Katoomba DC on Saturday evenings, and Penrith on second and last Sunday afternoons.

AMURT Update

AMURT HAS RECENTLY gained worldwide recognition for its relief efforts following the Maharashtra earthquake in India. Funding has been received for AMURT from Europe and South Africa with permission for bringing in overseas funds having been granted for the project by the Indian government. AMURT will be constructing about 50 residential units for families made shelterless by the earthquake.

US Ambassador to the Vatican, Mr. Raymond L. Flynn, who toured the earthquake site, presented a report commending AMURT to US President Bill Clinton. Mr. Flynn offered future assistance to AMURT in its growing humanitarian mission.

The Sydney Morning Herald has carried notice of an attack by Somali gunmen on the AMURT office in Baidoa, Somalia. AMURT was rescued by staff from CARE Australia, Catholic Relief Services and the UN peacekeeping forces. AMURT now operates seven

primary schools in Baidoa, Somalia with over 2,500 children under our care. These projects are in urgent need of support. Please contact the Katoomba AMURT office for information on how you can help.

AMURT also operates four children's homes in Kenya with nearly 50 children, and six kindergarten schools in Nairobi with over 400 children in all. Please tell everyone you know about the wonderful work AMURT is doing. The forthcoming AMURT newsletter will provide additional details.

The Down to Earth Festival was held over Easter and was served by the five star AMURT vegetarian cafe. The cafe generated over \$10,000 in profits which will be used to match funds received from the Australian government for our projects in Africa. Just at press time, notice was received that AIDAB (the Australian government overseas aid bureau) has approved AMURT's request for \$40,000 to fund a second new medical project in Ethiopia.

World News

A HIGHLY SUCCESSFUL DMS programme was held in Delhi in the first week of April. Over 4,000 persons attended the function which received very favourable reports in the Delhi and national media.

• Dr. Ravi Batra was recently in Japan to promote his new book, 'The Myth of Free Trade'. The book is now in the top ten of the Tokyo best seller list and a forty page booklet which summarised the book in an executive addition is now number two on the best seller list. Once again, Dr. Batra is breaking with convention wisdom by arguing for more rather than less barriers on international trade. This is welcome news to the Japanese who favour

this approach but runs directly counter to the US government's current policies.

• Ananda Marga acharyas have for the first time been granted visitors' visas to Cuba. Dada Amitavidyananda headed a team of AM workers who among other work set up a first class book stall at Cuba's international book fair. A growing number of high level contacts are opening more and more doors for AM in this impoverished but strategic country.

• A recent PROUT International Conference in Taiwan drew over 150 Proutists from all over the world. The group has focused on practical working strategies to bring our PROUT philosophy to a larger and larger portion of the world's population.

• A fifty minute film on Ananda Marga has been produced by Ministry of Cinematography for Russia. The film crew visited our St. Petersburg master unit, the London Sunrise School, the Sweden acharya training centre, and several AM projects in Taiwan. The film producers expressed their happiness at seeing AM as a source of optimism, humanitarian service and mystical discovery. The film will play in cinema houses throughout Russia and is available with English and well as Russian soundtracks.

• Donations from around the world are helping Ananda Marga schools, children's homes and relief efforts. Tokyo margis recently sent US \$10,000 for the AM children's homes in Mongolia. US \$4,000 was donated by a local bank for our school in Zagreb, Croatia. The government of Iceland has donated land for a new primary school building in Reykjavik. Community fundraising is now underway for the building fund. The school has been in operation for some years and has been visited by the President of Iceland. The Dutch embassy in Jamaica has made a very substantial donation to our AMSAI schools in Kingston. The funds will be used to add four new classrooms. A Japanese civic organisation has donated 2,400 used computers and ten tonnes of winter clothing for the Far East Russia PROUT

► CONTINUED PAGE 22

Readings et Reminiscences

Selected excerpts from Baba's writing, and stories from senior Margii's and Acharyas

Taraka Brahma

SHRII SHRII ANANDAMURTI

"I have not come here to establish Sadvipra Samaj. That is but a fraction of my true purpose. My true purpose, my real mission is to inundate the world with devotion."

(October 1979)

"Devotion is rendering service to the Supreme Lord...

Bhakti is Bliss personified...

Bhakti is Universal love personified...

And Bhakti is the Life of a devotee."

Once some margiis asked Baba to write His autobiography for future generations. After two days He told them that He had completed the work, and handed over a piece of paper with these words written on it:

*"I was a mystery,
I am a mystery,
and I shall always remain a mystery."*

IT IS ONLY in Tantra, that the Sadhana of Taraka Brahma has been specially defined, distinct from the Sadhana of Nirguna and Saguna and has its own peculiarity. Taraka Brahma is the middle point and can fulfil the function of both. He guides, loves and favours His sons and daughters. His children say that He cannot live without loving them and address Him, "Oh Great Father! Our Affectionate Mother, Our All, we remember Thee. Oh the Witnessing Entity, we offer homage to Thee. Thou art the only rescue in these crude worldly ocean, so to thee we surrender ourselves." This complete surrender is the summum bonum of all spiritual sadhana which only can lead to Him, from where the decline is not even imaginable. Taraka Brahma is not a

figure of philosophy, it is a creation of devotional sentiment.

Baba's Guru

BY CHANDRADEVA.

THIS INCIDENT TOOK place in 1957. At that time I was working in Bhagalpur. There was a lot of flu going around at the time. Even Baba was affected by the flu to some degree although He had become better. However He was still a bit weak. I had come to Jamalpur to see Baba. Fortunately I was the only person in Jamalpur to see Baba at that time, so I had the opportunity to go with Him on field walk many times.

On this occasion Baba walked a short distance and then came back and said that He felt a bit weak. Baba sat on a small bed in His house and I started massaging His feet. Meanwhile there was some talk going on between us. Baba said, "What do you people want from me? I am such a big fool. Why are you after me? What do you people want from me?" He started laughing. Then I asked Baba, "Baba, is there any guru who has no guru?" He replied, "No, no, no!". He had understood what I was driving at and he said, "No, no, I also have a guru. Listen and I will tell you one incident."

"I was very courageous from my very childhood. I had never known fear. I used to go to the tiger's grave late at night. At that time my age was around 9 years. One night I was sitting there after midnight and I saw that one entity of light was moving towards me. I was not afraid of the entity. That existence of light came near me and stopped. I asked that entity who he was. Then the entity answered, "Don't you know me? I am yourself." After saying this that entity of light came and merged within me. At that very time I experienced that the entire universal existence was within me and I am within the entirety of the universe."

After saying this Baba was smiling mysteriously and said, "That entity was my Guru." ■

Baba's Three Past Lives

FROM NAGINA

SALUTATIONS TO BABA, who is the cause of this universe and who exists in the shape of this universe!

One evening when I went for Baba's Darshan to His residence, after doing my pranam, Baba told me that in the third birth before this body, He was a Vedic scholar at Varanasi. His name then was Shri Ram Chandra Upadhyaya. Baba achieved the final goal of sadhana in that body. He was leading a family life and had six sons. Of his six sons, by then two had already joined Ananda Marga in this birth; and the rest of the four were about to join it.

My relation with Baba was with that body. Even today Baba has great liking for Varanasi. After living with that body, Baba took another human form in Punjab in a Muslim family. But there also He remained vegetarian. I was rather surprised as to why even after attaining enlightenment, He came in a Muslim family. Baba informed me that while in Varanasi, a Muslim came for initiation but He had refused him. I enquired as to why He had done so. Baba informed that all His Samskaras were that of a Vedic family person and this refusal became a samskara and the cause of birth into a Muslim family. I said, "Then Baba, in the childhood you must have eaten karimi, baraksayebar etc [non-sentient foods]. Baba began to smile and while giving a loving slap on my cheeks, he said, "You have become quite mischievous". Baba informed further that he became a fakir in that body. My second question was whether after He became a fakir He gave initiation in the Islamic fashion. Baba replied, "No! In that body I was also giving initiation in the Vedic way."

But Baba did not retain that body for long, and he was killed in one of the riots that happened in the Punjab. Thereafter, Reverend Baba came into the present body. In those two previous bodies also, Baba had initiated many persons. Out of these up to 1955, 36 persons had still retained their bodies and they would come at least once in the year to have the Darshan of Baba's physical body. The majority of these people were doing sadhana in the forests. All of them had attained the final goal of sadhana. Knowing these things from Baba himself, I felt extremely grateful and still more fortunate that I also had a relationship with Baba in a previous body.

Unresolved Mystery

BY AC AMITANANDA AVT.

IT IS ABOUT 10pm in Ranchi in a winter night in 1971. Baba has just returned from His evening walk. He has gone in his room to change his dress. In the meantime, I notice a book lying on the table of the verandah of the MG quarters. I find the book contains stories of ghosts and other such supernatural beings. The book is in Bengali and appears to be written for

children. As I am turning the pages of the book, Baba comes out of the room in His lungi and ganji with a wrapper on the upper portion. To Baba's query as to what I am seeing, I say, "This kind of book here?" Baba says, "Yes it is a good book. It is written in a manner to explain to children that there are really no ghosts etc. You must be knowing, I too have written some such stories for children under a pen name." I nod in affirmation. Then Baba starts telling me about some incidents related to Himself and connected with such supernatural beings. I am reproducing the same below. The 'T' in the incidents below is Baba himself.

"I am in my mother womb. From there itself, I am seeing my mother and I recognise her so well. I see my father, my sister and my other relations. How well do I know them and I know their names too.

I am born. Normally children weep on birth. I don't! I am all smiles. I am happy to be born. I want to address persons around me by their names because I known them so very well but alas how incapacitated I am. My vocal chords do not permit any voice to come out.

They want to feed me. They put a piece of cotton in a cup containing milk. Drop by drop the cotton will drop milk into my mouth. How silly of these people. Am I a child to be fed in this manner? I shall drink with the cup and not the cotton. In protest I raise my hand to hold the cup. They are taken aback at what I have done. I realise I have done much to perplex them, so I return to being a child just born.

I grow up. To move about I have to crawl. How painful it is! My elbows and knees are full of aches. How long is it going to be? And I notice someone speaking into my ears, "Some days more, just a few more days. I know you are in trouble, but just a few days more." I don't see him, who is he? But his voice is around me whenever I am dejected. What a consolation he showers on me by telling me that this painful affair will not be much longer.

I grow up a little more. I am sleeping by my mother's side. In the dead of night I am awakened. What I see is so unusual! My entire being, my mother's being, the cot, the room, the space beyond is all full of such a sweet effulgence. I enjoy seeing it. I am lost more and more in it. I wonder what would have happened to my mother if she too had seen this all engulfing light.

Often during nights, I awake to see creatures of all kinds and sizes coming out of my left ear and walking and dancing in the space around. I see all this with such interest. But as if to end the show, a strange thing occurs - these creatures now crowd around my right ear and enter it. This is so fearsome that I utter a shout and cling to my mother who is confused listening to all that I have to tell her. During many of these nights there is an all pervading mighty storm which lifts me and takes me along far and wide. It finally leaves me on the sand bed of the Ganges. The storm calms down and I find myself face to face with a sannyasi, who teaches me knowledge. In the end,

the mighty storm returns to put me back by my mothers side. This continued for years together.

I have gone to Jamalpur hill to do sadhana. I am sitting at a particular place, when someone talks in my ear, "Come with me. I will show you a better place for sadhana. Follow me." I see no one but I follow the voice whose presence I feel so clearly. The voice takes me to another place and asks me to do sadhana. After a while it tells me, "Are you mad. Don't be in maya! Are you P.R. Sarkar? See who you are!" And a reel of my past lives flashes clearly before my eyes and I realise who I am.

I have gone for a walk around the lake in the Jamalpur hills. I am walking on the projected pavement of the lake. On both sides of this pavement there are bushes and bamboo plants. It is about the time sunset. I am rather surprised to see a lady standing on the pavement some distance in front of me. From her appearance she appears to be of a noble family. I come near her and saying that it was not proper for ladies of good families to be around this place at this hour I bypass her. Suddenly I hear a loud noise behind me. As I turn to see what this is all about, I am surprised to see the same lady, now in a bigger size on the plants holding two pieces of bamboo with her hands and feet and shaking the bamboo and bringing them and herself towards me and then away from me. While coming towards and away she is shouting in a nasal voice, "Dekhin dekhin". I put my hands on my waist and answer, "Dekho- dekho".

Then Baba asked me, "Tell me what is all this." And He enters His room. I ponder for quite some time on all that Baba has said but nothing occurs to me. I ask another person standing there for the solution. He suggests, "It is part of Baba's being itself which is projecting now and talking to Him, helping him and guiding Him. It is a part of His unconscious."

I enter Baba's room and He repeats His question, "Did you find out?" I answer in the negative but also mention what the other person has suggested. I ask Baba if this is correct. He smiles and says;

"Naham manye suvedeti no na vedeti veda ca,
Yo nastaveda no na vedati veda ca."

That is: "Neither do I say that I know Him, nor do I say that I don't know Him,/Because I know that He is beyond my knowing and not knowing."

Since Baba left the mystery unresolved, thereby making it more mysterious, it is for the reader to ponder and see if they can reach any conclusion.

Baba Without Glasses

FROM AC. SANTOSHANANDA AVT.

AS I WAS looking at Baba, an unearthly feeling was intoxicating me. Baba took off His glasses and gave the impression of cleaning them with His handkerchief. I was intently watching Him. As though to offer me a surprise, Baba looked at me with

His naked eyes. My eyes met His and got fixed therein. I was overwhelmed. It was an indescribably sweet scene. Endless waves of light were emanating with supercelestial radiance. I am unable to portray the enchanting procession of colours of that endless stream of effulgence. However, I can say this; that it transformed from golden appearance into brilliantly radiant white light as I continued to dive deeper into His eyes. All this happened in a few seconds. Scriptures describe this experience saying, "Even the sun is pale before His effulgence, what to speak of the moon."

The Divine form of Sadguru

SHRII SHRII ANANDAMURTIIJI

From Ac. Parameshvarananda Avt.

I AM GETTING an internal urge and spontaneous feeling to write this article, though I know that Sadguru is a mysterious phenomenon and He is completely a personal treasure of the devotees - and in fact a matter of realisation. Our vocabulary has no capacity to describe that entity. To say something is to bring that infinite and unfathomable Entity within the boundary of limitation. It is an injustice to Him. Even then I dare to describe my personal experiences and feelings with benevolent intentions for the greater welfare of the devotees, so that it may enable them to communicate and relate their own feelings in this connection. I don't know how they will relish but I hope that my experiences may be beneficial and helpful.

It has been mentioned in the spiritual scriptures that Sadguru is eternal. He has no physical body. He has no particular form and is a bodiless divine Entity. He has unconditional and infinite love for His liberation seeking sons and daughters. And due to His unfathomable compassion and infinite love, whenever and wherever He is miserably needed by the spiritual seekers, out of ever gracious mercy, He comes on earth in different ages in various forms for the welfare of His devotees, with a definite Samkalpa (determination).

It would not be an exaggeration to say that I got an opportunity to be very close to Baba physically by His Grace. He is so charming and fascinating a personality that no one can remain without getting attracted and I too, developed attachment for his physical personality. Whenever I got a chance to be near Him, while seeing His physical body, I would meditate constantly and enjoy it. Though on many occasions while I was with Baba alone, He used to ask me why I meditated on His physical body? Better I concentrate my mind in Sahasrara cakra and have deep meditation. Thus I would visualise real and eternal Anandamurtiji who would give me infinite Bliss.

After some time, such circumstances were created that I started fearing the physical body but simultaneously my love and devotion was also getting intense and increasing for Him internally. In this way I was completely confused. Why am I so physically afraid of Him but at same time wanting to love Him ▶

internally? What is His real form, I started wondering. Sometimes crying mentally to know the reality, I remained in such a painful and tortured mental state for quite a few days. Then finally a good day came and my doubts were cleared by a practical demonstration and thus I was able to know a little about the real form of Shrii Shrii Anandamurtiji by His Grace alone.

Here it would not be out of context to mention the background of the demonstration. As you know that 1969 was the most fortunate year in the spiritual history of human kind. Baba exhibited many practical spiritual demonstrations during that year.

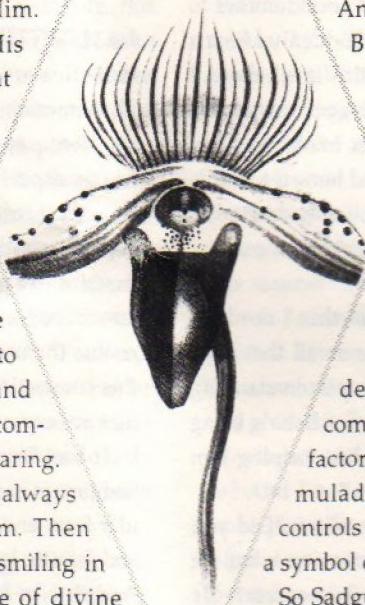
It was perhaps the August date of 4th January 1969. Baba was giving evening general Darshan in Ranchi jagriti. The entire room was flooded with divine and blissful atmosphere. He gave me the opportunity to come and sit in front of Him. Then He touched my Ajina cakra with His thrilling and magic stick and instructed that my mind should concentrate deeply in sahasrara cakra (the pineal gland). Automatically it happened as per His sweet will. Again He asked me what I am visualising. First I saw a white dazzling light, floating on the sahasrara cakra and Lord was sitting in Varabhaya posture and smiling. Then He again instructed me to penetrate and concentrate more deeply and thereafter I found that the physical body composed of blood, flesh and bones was disappearing. In the beginning I was afraid because I had always been accustomed to meditate on that form. Then finally I visualised that Lord is sitting and smiling in Varabhaya posture but this figure is made of divine effulgence, not in the form of blood, flesh and bones. I started experiencing infinite happiness which is quite inexpressible in words, and beyond the capacity of organs and losing myself in Divine Bliss.

Thereafter Baba started explaining, "That is the real form of Anandamurtiji." Anandamurtiji is a bodiless entity and sadhakas can realise Him in their Sahasrara cakra by their deep meditation. He is the spiritual concept of the devotees. He is the embodiment of perfect Bliss. He is Kalyan Sundaram. There is no good and bad, no sinner, no virtuous for Him. All are His sons and daughters. Everybody has the right to sit on His divine lap. It is open for all without any reservations, like the sunshine. He cannot hate anyone. All are within Him.

Then Baba instructed me to bring my mind to the muladhara cakra and concentrate. I followed accordingly like a machine. Lord again asked what I was seeing. I started experiencing and visualising that in the centre of the muladhara cakra, a lion of golden colour is sitting and each and every pore of His body is shining. Lord instructed me

to concentrate more deeply and after that I visualised that on top of the lion's head, a dazzling white light is floating and Lord Anandamurtiji is sitting and smiling in the divine form of Effulgence.

Later on Baba explained that whenever the devotees have need, then the Divine Entity manifests for a certain period with His Samkalpa to accomplish the mission. Though His so-called body takes the help of the five fundamental factors, but even then His physical body is superior to the bodies of ordinary humans. That is why He is called Narasima Avatar (in Indian mythology Narasima is an incarnation of God, whose upper portion is made of lion and lower half made of human being). The literal meaning of Narasima means, one who is superior amongst all the human beings.



While sitting in sahasrara cakra as Anandamurti, He is an embodiment of perfect Bliss. It is impossible for Him to administrate the world, so He takes the help of rudimental factors and manifests Himself by His Samkalpa with a definite mission in life to destroy the wicked and to save the virtuous and ultimately to establish the society of spiritual minded persons and inundate the world with devotional and spiritual flow.

While explaining the last portion of this demonstration, Baba said that whenever He comes in the physical body made of fundamental factors, then while taking shelter and sitting in the muladhara cakra (lowest and crudest cakra) He controls the earth. The lion in the muladhara cakra is a symbol of His superiority over the physical world.

So Sadguru is a bodiless entity and spiritual concept of the devotees and we can only realise Him by His Supreme Grace through our meditation in Sahasrara cakra. The moment we visualise and realise Him, our body cannot remain. Rather it would merge and be one with Him.

Let us pray that our minds should always get the strength to meditate on His divine form.

Glory to Sadguru!

SHRII SHRII ANANDAMURTIIJI

Departing Darshan, Deogarh, 1-9-84

"THOSE WHO ARE Bhaktas, those who are Sadhakas - you should follow their path. Intellectuals (pundits) will be unable to do anything. You people should become practical persons. Make Parama Purusa your own. Let Parama Purusa not remain an object of philosophy for you. Let Him become your very 'own' thing. Parama Purusa is a thing of the heart. Snatch Him away from the books and install Him

in your heart. Under no circumstances should you be afraid. I am with you. Victory is surely yours."

In the Form of Kalyan Sundram

RECOLLECTIONS OF AN AVADHUTA

Reprinted from *Prajna Bharatii*

IT HAD BEEN decided that DMC would be held in Ahmedabad but as some organisational target was not fulfilled, Baba cancelled the DMC program. The Bhukti Pradhan fell at Baba's feet and implored Him to hold the DMC. But Baba was firm in His decision. "I am very strict regarding organisational work. I cannot hold DMC. I can hold a DMS at the best." So DMC was not held but something occurred there that was very rare and historical.

In Baba's room many workers gathered. After reporting Baba started giving various kinds of experience to each and every worker. First Baba asked one worker to lick His feet. It tasted sweet. Then he licked His palm - it tasted salty in the beginning, then it started to become bitter. Baba explained that these were the interplay of Tanmatra Siddhi. If the tanmatras are changed the taste is also changed. Afterwards, Baba directed him to smell His head. It smelt like rose. When he smelt more, he smelled sandalwood. Baba explained that this was also due to the change in tanmatras.

After this one worker touched Baba's head. It seemed to be hot, but His hands seemed to be cold. Baba said, "These differences are also due to the change of tanmatras. Then Baba instructed the workers to do laliit kiirtan. While doing kiirtan, the whole room was full with different fragrances. Baba said that if anyone does kiirtan with devotion, they can smell such fragrances. Baba again asked them to sing kiirtan. This time the sound of tinkling bells was heard. One hears sound according to the depth of one's mental concentration. Some went into samadhi also. After this, all the workers performed Madhur sadhana before Baba.

Another day, Baba was sitting among the workers. Reporting was finished and Baba was sitting in the form of Kalyan Sundaram. Baba touched everyone's ear and they all heard the Omkara sound. After this the whole room was filled with a divine fragrance which cannot be compared with any worldly scent. Baba started explaining that while doing kiirtan when ones mind becomes concentrated, if one smells fragrance, it means that Parama Purusa has shifted His nucleus to that particular place. Such a feeling can be experienced while doing laliit kiirtan, tandava or kaoshikii.

In the course of discussion, Baba said that a sadhaka should not be afraid even if a tiger appears while doing sadhana or kiirtan. Perhaps Parama Purusa has appeared before the sadhaka in the form of a tiger to taste the sadhaka!

After this, Baba asked an Avadhuta to touch his Trikuti with the toe of Baba's left foot. After this contact, that Avadhuta's mind became highly concentrated. He smelt a fragrance that was even more beautiful than the fragrance of sandalwood and his mind became filled with divine sweetness. The same kind of experience happened with another Avadhuta also. Baba asked another Avadhuta to touch his Vishuda cakra with Baba's toe. He visualised that a black hue was pervading his Vishuddha cakra. Baba asked him to make his mind more concentrated. Then He asked, "Now what do you see?" And he replied, "A red light is coming out, piercing the blackness." Then Baba explained that black symbolised the dark night, red light is piercing the darkness. It means that the static forces are going to be destroyed and the sentient forces will prevail. This redness indicates the coming dawn. The golden dawn is about to come, when the supremacy of the sentient forces will be established. You people are the vanguards of that golden dawn.

One evening, Baba called an Avadhuta and made him touch his Trikuti with Baba's own feet. His mind became automatically concentrated. Then Baba asked, "What do you see?" The Avadhuta replied, "Only dazzling light. Only Bliss everywhere." Baba said, "Open your eyes. Tell me what do you see now?" The Avadhuta replied, "Only white light all around." The light was so pervading that the Avadhuta could see nothing else but light. Everything was merged into an intense ecstasy of light. He saw only Baba in Varabhaya Mudra. His mind was filled with Bliss beyond words. Baba explained, "As you did kiirtan very sweetly, Parama Purusa shifted His nucleus to this place. The white effulgence is the expression of Parama Purusa. You are seeing Parama Purusa everywhere because He has shifted His nucleus to this very place."

A Historic Day For Women

AT THE NIGHT of DMS about 12am, Baba called all the workers, Didi's and Dada's. He said, "I was so eager to meet you all, so I have called you. Today is an historical day, so I had to call you. When I was in Jamalpur, the idea came into my mind that I would give equal rights to men and women. Today I have given equal rights to both of you. I have given practical frame to the decision which I made in that year. In the scriptures, the female section are looked down upon with contempt and ridicule. But I have given them equal position."

After this all the workers both males and females, did kiirtan unitedly. Baba said to the workers, "Go back to your place, do Madhur sadhana. You will enjoy special grace." It is remarkable that on that day, Baba allowed female workers to do kiirtan along with the male workers. That day Baba also gave the female workers to do Madhur sadhana. ■

Baba's Mudra

Taken from the March issue of Supreme Radiance, 1975.

IF YOU CLOSELY observe Baba when He brings Himself into Varabhaya Mudra you will see that He does Namaskar first. His right and left hands remain separate before namaskar symbolising the dual existence of Shiva and Shakti respectively. Afterwards He puts them together inseparably bringing Shiva and Shakti in communion. The right hand remains static thereafter. It signifies the unchangeable transcendental existence of the witnessing entity in the whole scheme of creation. From the stage of divine unity at the Trikuti, the left hand slowly comes down. It crosses the nucleus of the Akhasatattva (Ethereal factor) situated at the Vishuddha cakra. In its downward march, it gradually passes through the nuclei of the Vayu (Aerial), Tejas (Luminous), Apa (Liquid) and Ksitti (Solid) tattvas, situated at Anahata, Manipura, Svadhisthan and Muladhara cakras respectively. Movement of the left hand from the Trikuti to the Muladhara cakra explains the phenomenon that all the five fundamental factors of physical existence originate from the Cosmic Mind, which itself is born due to the communion of Shiva and Shakti.

In the human structure, all the five elements are harmoniously blended together with the corresponding existence of five senses (sound, touch, form, smell and taste).

It is further observed that from the lowest position, the left hand gradually moves upward. Its implication is that the attraction of the Supreme begins after the creation of human beings. The left hand - the Shakti - which had travelled down to the level of solid factor, having thus created five elements with five senses, is now experiencing the attraction of the Supreme Power, the Supreme Entity. Subsequently it starts moving up, that is, it is retracing to its original natural position, the stage before manifestation.

In the return journey, it slowly loses one sense and one element after another. Finally Shakti is reunified with Parama Shiva, Purusottama. Behind Parama Shiva in the Mudra exists Trikuti. At this point, it (Shakti) merges into the Supreme Consciousness. While remaining in that state, Baba gives us the blessing "Kalyana Mastu". And this is the state in which Baba blesses the sadhakas, His favoured children. (favoured because they are privileged by His physical proximity), with His infinite love for them. Baba speaks "Kalyana Mastu" with folded hands and what we instantly receive is the effect of the highest Siddhi called Vashitva. Due to the effect of this Siddhi, we, as well as all the cells of our body, are attracted towards the Cosmic Magnetism.

While saying "Kalyana Mastu" with his folded hands, Baba charges us with all the humanly imaginable politeness and affection and with the highest Siddhi Vashitva as well. The sadhakas not well established in intensive sadhana are unable to tolerate the energising vibrations of the Cosmic Magnetism and the charge of the Cosmic Electricity. We therefore hear the loud cry of "Baba!, Baba!" coming from them. And this is how human life takes shape, again how human beings are attracted to the Supreme Entity and

finally how they are blessed when their Prakrti Tattva merges into the Purusa Tattva or Purusottama. In that state all are invariably drawn towards the love, the affection and the attraction of the Supreme Entity. This is Kalyana Mastu.

The Mudra guarantees all pervasive protection to the lovers of Brahma, personified as Anandamurtiji against all sorts of onslaughts of villains. Vibration generated by the Mudra is the singular factor responsible for the indomitable will of the sadhakas with which they are resisting and repelling the offensive of the anti-Dharmic peoples all over the world today.

Shravana, Manana & Nididhyasana

SHRII SHRII ANANDAMURTI

Extract from 'Mantra Caetanya', DMC Discourse, May 1967

SHRAVANA ENABLES ONE to cross the vibrational faculty. Manana enables one to cross the primordial faculty. And Nididhyasana makes it possible to merge with the Supreme Entity. This is God-realisation. The essential thing therefore, is to awaken the mantra, whether one also does intellectual things such as reading or writing or not. What is important is to have proper Shravana, Manana and Nididhyasana. If one does this, one will no longer find it difficult to learn to do anything. Mantra Caetanya is sure to lead to mantra Siddhi, to the attainment of the Supreme Goal. The process of sadhana will automatically arouse devotion.

When you come in close contact with the Supreme Entity, you will find that you have no wealth superior to devotion. All worldly possessions will prove of no avail. Only devotion enables you to come into close contact with Him. This is the goal of human life.

You have been wandering through the labyrinth of a myriad of lives. You have been ever advancing towards this stage. Knowingly or unknowingly you are being drawn unto Him. This is the summum bonum of life. As long as you have not realised Him there is no Siddhi in your life.

"Let everybody be happy,
Let everybody be free from all ailments,
Let everybody see the bright side of everything,
Let nobody be forced to undergo any trouble
under pressure of circumstances."

The Naming of Ananda Marga

BY NAGINA.

Excerpt from a longer autobiographical article which appeared in Prajna Bharati, May 1982

THAT EVENING, JANUARY 5th 1955, I also went to that house in the railway colony which had been converted into an ashram. Deep Narayanji was also with me. As Baba was to come here, we waited for Him. Baba came in the evening and

everyone present did Sastsang Pranam to Him. That evening Baba talked of philosophy, and said that this school of philosophy would be called "Ananda Marga". This philosophy and the object of sadhana was "Absolute Bliss". Therefore this has been named as Ananda Marga. Then Baba talked about Sahaj Yoga. "Saha jayate iti sahaj" that is, "That which has been born with one's birth, that which is natural, is Sahaj Yoga". To get Bliss is the natural aim of everyone, that is why it is called "Ananda Marga". Baba stopped after saying this. I happened to utter at this stage, "Baba! Although it is called 'Sahaj Yoga' ie simple practice, but in effect Ananda Marga is a very difficult path. As I said this Baba's body vibrated somewhat and He immediately went into samadhi. We began to look after Him. When Baba came to normal state, He returned to His residence. Thus for the first time, He announced "Ananda Marga" on the 5th of January in the evening. He may have given this name before, but the announcement came on that day.

"The term 'Ananda' connotes infinite happiness, the equipoise of pleasure and pain, the perfect mental peace."

Baba

Perfect Spirituality

SHRII SHRII ANANDAMURTI.
DMC discourse, Ananda Nagar, 1st January 1983

TODAY'S TOPIC OF discussion is "Perfect Spirituality And Neo-Humanism". The inner spirit of the path of sadhana is expressed in a particular shloka; *Yacchet vaun manasi prajinas / Tad yacchet jinanamatmani / Jinanamatmani mahati niyacchet / Tad yacchet shanta atmani.*

The entire phase of the divine cult is divided into different sub-phases. In the first phase one withdraws the mind from the external physicality and establishes oneself in the realm of 'Done-I' (ciitta), that is, objectivised 'I' feeling (extro-internal objectivised 'I', not intro-external objectivised 'I'). And under such circumstances, what happens? One certainly establishes full or part control over the external physicality so that one will be in a position to help the world in that realm. If not fully, then certainly partly. But when the mind is goaded by certain dogmas, one cannot have a clear idea regarding the external physicality, so one day one will fail to do one's duty in that realm of extro-internal movement.

Similarly in the second phase, the Done-I, the objectivised-I feelings of mind are withdrawn from that realm of affairs and established in the pure Doer-I feeling (Ahamtattva). Under such circumstances it is quite natural that such persons feel all the pains and agonies, all the pleasures and joys of the human mind and help the world accordingly - help the entire world,

"The entire phase of the divine cult is divided into different sub phases"

not only the living world but both the animate and inanimate worlds, and become assets to the whole human society. That is, their approach must be Neo-Humanistic. But if the mind is not pure, if it is amalgamated by dogmas, then certainly even if they are spiritual aspirants, they cannot be assets to the human society. Even if they do sadhana for 20 hours out of 24 hours in a day, you can be sure that their sadhana is not on the right path because theirs is not the path of Neo-humanism. It is a defective path - it is a path rent by dogmas.

And the third phase is when the ego (Ahamtattva) is merged in the pure I-feeling (Mahatattva). Here one experiences the charm, not only of all human minds, but the charm of all living creatures - indeed the charm of life in the entire universe.

Pranah yathatmano bhiistah./.Bhutanam api te tatha./.Atmaopamyena Bhutatanam./.Dayam Kurvanti sadhavah.

"Just as one's own life is dear to one's own self, similarly the lives of other creatures are equally dear to them. Those who realise this truth are the real sadhakas."

In this phase of sadhana, such sadhakas feel that all the living beings are their own. In sympathy with the joys and sorrows of all living beings, they help all creatures. And you know, this charm of life is not only associated with flora and fauna but with all entities even with inanimate objects, gold, iron water, everything - because everything is living in this universe - everything is dancing in the rhythm of Parama Purusa.

But where such a mentality is lacking, where people are guided more by Ahamtattva, they say, "I am doing, I am giving, this was done by me, that was done by me etc". This finally culminates in the pure I-feeling (Mahatattva) which is not affected by any sense of ego or vanity. But though people at this stage are moving in the path of sadhana, still there is some defect in them. Their minds do not inspire the lives of others. Their minds do not touch the minds of others. They do not reach the sweetness of others I-feelings, for they are too preoccupied with themselves. Their approach is defective; their path is not the path of Neo-humanism.

And when the spiritual aspirants enter the final phase and become one with Parama Purusa, certainly there remains no duality in them. They will realise the fact that everything is in Him, everything cometh from Him, everything becomes theirs and they become everyone's.

So under such circumstances, such people cannot say that "I am the messenger of God and what I say is the Way. Those who follow me are the blessed people and others are the cursed people." Those who think thus are not guided by the spirit of Universalism, and it should be understood that they can never attain the Supreme Goal in life. They are neither apostles nor prophets, nor are they realised souls. They them-

►
selves are following a defective path - not a Neo-humanist path - and they also explain things wrongly to others. People thus far have obeyed them out of fear, but in fact they have merely confused others.

Now the last question is that those who are established in Cosmic Cognisance, Cosmic Cognitive Principle, certainly do something for the universe, both in action and in thought. Those who do not do so, are either far away from that Supreme Stance or missed that Supreme Stance until the last moment, just before attaining Salvation.

But those who actually attain the goal of Salvation, of final emancipation, must establish themselves in Neo-Humanism just on the eve of their final merger with Parama Purusa - for a few moments only - otherwise it is impossible for them to establish themselves in perfect spirituality and attain Parama Purusa. Neo-Humanism is the last word for attaining Him.

Those who did not accept Neo-humanism from the beginning - who accepted it just before the final stage- also followed a defective path. Perhaps they did not lose anything personally, but there was certainly a collective loss for the whole humanity, for the world was deprived of their service. Had they really accepted Neo-humanism from the very first step of their spiritual movement, then the trees and plants, the animals and other creatures, all the animate and inanimate world would have benefited immensely. But as they did not accept it in the initial stage, so the world was at a loss.

And those who have been declared as being established in pure spirituality, in perfect spirituality, but show no reflection of Neo-humanism in their external dealings, those whose minds are assailed by divisive tendencies, who want to keep one community separate from another, and create confusions in the minds of others in the name of scriptures, it should be clearly understood that what has been said about those people is not true. If the path one follows is not true then it is impossible to reach the goal. Neo-humanism is the only way - human beings will have to accept it, today or tomorrow.

"If we decide to send these two little girls to another planet will they weep or smile?" (Baba making motions as if crying then smiling to Didi Ujjvala and Didi Susuma)

Baba speaking to Dadaji Ramananda -

The Bliss of Prout

BY AC. PARAMESHWARANANDA AVT.

Excerpts from a lecture given at Lake Gardens, Dec 1988, based on notes taken by Ac. Arghyananda Avt. (Originally published in New Wave, NY Sector Prout newsletter.)

BABA DEMONSTRATED ABOUT Gandha Pisach, a terrible negative microvita and its effect on the body and mind. There is only one way to counteract that negative microvita; one has to do vigorous meditation. Baba called one brother and told him to sit in

padmasana and to concentrate on sahasrara cakra. "Do dhyana. Now I will apply Gandha Pisach." Baba applied it but nothing happened to the boy. Then He said, "Because he is doing dhyana, he is concentrating his mind in sahasrara cakra. Although I am applying this negative force, there is no effect on his mind and body."

Then Baba told the boy to concentrate on his Anahata cakra, then to concentrate on a handkerchief. "I will apply Gandha Pisach through his spinal column." Baba made some hand gesture and the boy started to get tremendous pain in his back bone. He felt his entire spinal chord breaking. He started crying. "Baba! I cannot tolerate this pain." And Baba said, "If I leave him in this condition, he will die within two minutes. I will remove the negative microvita." Baba removed them and the boy came into normal position. Baba said, "You have seen the power of concentration. It is the only way to escape from negative microvita. When you feel that you are possessed by negative microvita, then Dhyana is the only alternative. You do more Dhyana and that trouble will go away."

Another day, Baba asked, "What is the role of negative microvita and positive microvita in establishing Prout?" He explained this question through a demonstration. One LFT of north Bengal came forward. "How many lessons do you have?" "Three", was the reply. "To understand My grace you must have sixth lesson. Anyhow, you have come, so just sit beside Me and concentrate your mind in Anahata cakra. You think about any physical object. You can think about bread and butter or rice and pulse but keep your mind in Anahata cakra. Go on concentrating and I will bring my stick near your nose. Whenever you get any kind of smell, good or bad, you should speak. If not getting then do not speak."

Five minutes passed before the LFT said, "I am getting a kind of obnoxious smell like caustic soda." Then the boy was feeling uneasy, uncomfortable and restless. Baba said, "He is concentrating his mind on a crude object and on a lower cakra. In this way his mind is getting crudified."

Then again, Baba called a senior LFT who had sixth lesson.. He instructed, "Concentrate your mind in Sahasrara cakra and do Dhyana. Express whatever you feel. I will bring my stick near to your nose. Whenever you have any kind of smell, you speak out." After some time the LFT had a fine smell of roses, very sweet. Then the lower portion of the stick was placed near his nose. A more subtle smell came to the boy. "Go on concentrating your mind in sahasrara cakra, deeper, deeper Dhyana. Take your mind very deep", Baba told him.

"Baba", the boy replied, "I am seeing a yellow golden effulgence, and I am feeling much happiness." Baba said, "Again what do you see?" And the LFT said, "Baba! I am seeing many flowers blooming in my Sahasrara cakra. All the flowers are merging into one flower, becoming one. I am feeling immense happiness." He went into a trance. Baba explained, "These upper cakras, Ajna and Sahasrara are the seed bed of positive microvita. The lower cakras are the seed bed of negative microvita. When you concentrate your mind in a higher cakra you will get much positive microvita, but in the lower cakras you will not get a good feeling." So Baba explained that the first boy concentrated on the Anahata cakra and

bread and butter, rice and pulse and a bad smell came, along with a bad feeling. But when the second man concentrated on Sahasrara cakra, then he had a beautiful smell and was seeing a golden effulgence while feeling bliss.

"Prout is spiritual theory", Baba said. "Prout will be established by the spiritual aspirant while seeing ONE IN MANY. You see, he [the second LFT] started seeing many flowers emerging, blooming in the Sahasrara cakra. All of those flowers were merging into one flower. Like that, we are seeing many things but our object is to attain Parama Purusa. Prout will be established by spiritual aspirants while seeing ONE IN MANY. One Supreme Entity is your aim in life. As you have come on this earth, you have to play your role. But your aim is to establish yourself in divinity. Prout is a spiritual theory. The aim of Prout is to establish everyone in spirituality. So, in order to understand and materialise Prout, one has to be a spiritualist."

One month before, Baba told the same thing in one talk near the stairs. "If you want to understand Prout then you have to be spiritually strong. You have to do vigorous meditation. If you want to understand Prout, you have to concentrate your mind very deeply. If you only shout "Prout! Prout!", this will not work. Rather the palpitation of your heart will increase and you will die. That will be the end of your life! Prout has to be understood through your deep concentration. You have to be a spiritual aspirant. Both positive and negative microvita are essential but positive microvita have a more important role than negative microvita. But we cannot avoid negative microvita. Whenever there is dynamicity, tamoguna is there, but we need dynamicity. You cannot deny it. But positive microvita have more of a role. You can serve humanity more when your mind is in a positive flow."

When Baba began demonstrations, He spoke mostly on meditation. He told many beautiful things about meditation. One day He told us, "Sadhana is the panacea for all problems. You should all be strict in sadhana, Yama and Niyama and 16 points. If you do good meditation, your mind will be concentrated and with concentrated mind you can realise Parama Purusa. When you realise Parama Purusa, automatically all your work will be done, all your problems will be solved. You should give more importance to meditation."

If Devotion is with You...

SHRII SHRII ANANDAMURTI

THE PERSON WHO does not have compassion, the one who does not shed tears at the misery of others is not a human but a stone. They cannot do any great work. Be happy with the happiness of others and troubled with the trouble of others. This alone is natural. Do not be unnatural. The effort to make every-

one one's own culminates in love for the Lord - devotion. Devotion alone is the life of the devotees. The greatest enmity against devotees is to take away their devotion. Do not ever try to snatch devotion from devotees since devotion is their life.

Paramatman Himself will teach knowledge and the technique of doing the work. It is not the devotee's headache. You have not to be afraid of anything when devotion is with you.

Nothing is to be feared when Parama Purusa is with you. In no case do you have to be disturbed. Those who are without devotion will go on blinking and can never do anything against you. If devotion is with you, victory is with you.

"If
you
only shout
'Prout! Prout!'
this will
not
work"

"We have already covered the world and are making plans to go to other planets in the near future."

Baba

"You might think you are very small and that the task is so big. But one day you will be able to do all the work."

"All my work was finished while there in Jamalpur by the age of twelve."

"Other planets await you. Finish your work of this planet at the earliest, so you can continue your work on other planets."

Baba, January 1984.

Bindeshvara's Bhava

ONE DAY BINDESVAR, a great devotee of Baba, came to the jagrti compound at Jamalpur. He prostrated in the middle of the compound and he was saying some things in ecstasy. There was a visitor present who was a communist and had no understanding of spirituality. He could not understand Bindeshvar's behaviour. It seemed very odd to him. Baba became very angry with Bindeshvarji. "How foolish you are! Your family people have given you new clothes and you have dirtied them from the ground. Go away from here!" Then the communist disciple became very happy and thought, "Yes Baba is all right, but some people are dogmatic."

In the afternoon again when Bindeshvar was there and all the other disciples were sitting in general Darshan, Baba explained, "You are gentlemen of the 20th century and yet you prostrate on the ground, on the road, or on the soil, even if this soils your clothes in the way Bindeshvar did. Many people do not understand this because they try to understand from an intellectual point of view. It is not possible to understand such things in an intellectual way."

Then Baba explained the Bhava, the feeling of a person who goes into a higher spiritual sphere and how they forget this

world. They remain in a state of ecstasy. A person in this state of ecstasy can sing, can dance, can jump, can speak of things which are not understandable in the intellectual sphere. So Bindeshvarji prostrated at that time in a state of high ecstasy into which ordinary people cannot go. Then that communist worker could not understand, and although he joined Ananda Marga, he had many questions ...

Forgetting All for Baba

IN 1957, I attended my first DMC. When I arrived I saw thousands of people falling down from the train, singing and dancing - a very new thing for me! How have these people forgotten the world and are not feeling shame; the intellectuals, the high officials, the big business men, the doctors, people of rank and file in society?! How they are dancing on the road, singing and forgetting everything. I could see tears coming from the eyes of many. Many had become unconscious and fallen flat in the middle of the road. It was enjoyment of samadhi on the road. There was no Baba physically present; these people were just getting down from the train going to the place of DMC for Baba's Darshan. Such was the state of these people, that even though some had a state of mental tension, high blood pressure and many other mental and physical diseases, they were forgetting all in the psycho-spiritually vibrating atmosphere created by Baba in this town.

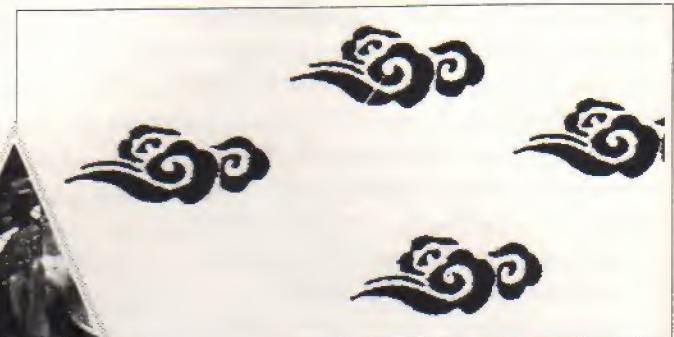
The Feeling is Given by Him

I HAD NEVER seen Baba before. He was sitting in one room and I was sitting in the next room. People were going in and prostrating before Him. I was also asked but I did not like to prostrate. I was an intellectual. I thought it is not fit, so somehow or other I bowed down before Him but did not prostrate. I turned from Him.

After some time Baba went for His usual walk and then returned. I was doing sadhana in the same room when Baba came in from His walk. The room I was in was 100 yards from where He was. I suddenly felt just like an electric shock in my body and a great thrilling sensation and I started weeping and crying unknowingly. And great love and affection developed in me to see Baba. Baba now entered the room. I ran toward Him with such a speed and without hesitation in my body, I fell down before Him.

Bindeshvar asked me, "Why have you fallen flat here now boy? First time you came you did not prostrate. Why have you

prostrated now?" Then I could understand. A disciple cannot prostrate to the Guru. Really the feeling is given by the Preceptor, the feeling of Namaskar and the urge to prostrate. Even good qualities are given by the Guru by transmitting spiritual waves from His body. It was the transmission of spiritual waves by Baba that allowed me to go into the state of ecstasy and prostrate before Him.



In Many Tongues

BABA'S ABILITY TO speak numerous languages has filled many of His disciples with wonder and awe. When people of different nations visited India, He would discuss with them obscure words in their native language and explain to them in detail the origin and detail of those native words!

But the most amazing events happened at the DMC's. During DMC there is an intense spiritual vibration and Baba gives a long, deep and elevating discourse. Often huge DMC's were held in India, attended by thousands of disciples all over India, speaking dozens of totally different languages. They all sat absorbed in concentration, gazing at Baba as He spoke.

After one such DMC, a dada who spoke Hindi, the most widespread and the national language of India, was talking to another margii from south India, who did not understand Hindi at all. The dada was sympathising with that margii saying it was too bad that he could not understand Baba's Hindi discourse because it was so profound and inspiring. The margii reacted in surprise. "What do you mean? Of course I understood every word! Baba was speaking Tamil."

Another margii overheard their discussion and interrupted, "What are you two talking about? Baba was speaking Bengali!" More people started to gather as the discussion became more excited and soon it became clear that everyone present had heard Baba speaking in their own language, and so everyone, all the thousands of people present, had understood His every word.

Countless times, margiis have been filled with joy and relief after these DMC's because they have come to see Baba with a

serious problem in their lives or a deep question or doubt weighing heavily in their hearts.

After Baba's discourse they have felt that He was talking directly to them and had answered every question, cleared every doubt, solved every problem in their minds. So each of the thousands of disciples left the DMC's filled with love and devotion, feeling that in spite of all the masses of people present, Baba had only come there to talk to them, to personally sooth their mental cares, to fill their hearts once again with faith and love.

Many people have noticed Baba's peculiar behaviour before He begins his DMC speech. During the singing of kiirtan or devotional songs, Baba sits quietly on the stage in front. Often He is in deep meditation. After some time, He raises His hand to signal for the singing to stop, at which point a hushed anticipation fills the hall as He slowly and intently gazes at the assembled disciples. Slowly His gaze scans the entire room, as if He is looking slightly above the head of each person sitting there. Then He directs His eyes upwards towards the ceiling and gazes across the top of the room.

Some old and experienced Dadas and Didis say that during this time Baba is seeing the mental colour of each disciple and feeling their thoughts. And when He gazes upwards, He is feeling the vibration of all the bodiless minds, the 'devas' or elevated souls also assembled there. These spiritual beings are invisible to the crude eyes of people living on the material plane. Baba alone with His spiritual eye can see them.

After one such DMC, Baba asked one Dadaji how he liked His speech. The dada answered that it was wonderful and that all the margiis had felt that Baba was speaking directly and intimately only to them. Baba smiled and said, "Do you know how I select my speech? Before I begin, I take all the minds of my children inside me. I hear the deepest questions and doubts of their minds and hearts, and then I speak concerning that."

"Where
you hear
the sound
of rustling leaves,
there also
am I."

Sound of Rustling Leaves

A YOUNG AND sincere sadhaka used to go to lonely places at night to do meditation, not only because these places are exceedingly calm and undisturbed, but also because by venturing forth alone in the dark of night, He could overcome His fear, which is the greatest weakness of the human mind. One night as he was doing meditation, he suddenly heard something rustling in the leaves very close to him. He kept his eyes closed as he had been instructed by the Dadas and tried to ignore the sound, continuing his meditation. But the rustling continued and came closer and closer until he became afraid and could not bear it. Quickly he got up and ran away from that place.

When he returned home he felt slightly ashamed and went to sleep. The next time he met Baba, Baba smiled at him and said, "Where you hear the sound of rustling leaves, there also am I." ■



The Measure of Progress

AN INTERVIEW WITH AC. VIJAYANANDA AVT.

The following interview was conducted following the January 1994 DMS at Ananda Nagar. Dada Vijayananda is currently the Central Publications Secretary and spent many years working directly with Baba in the transcription and translation of Baba's books and discourses. The interviewer is Dada Manavendrananda who was preparing for a presentation at the January 1994 UKK at Ananda Palli where the original tape recorded interview was played.

Dada M: So Dadaji, as I was explaining, this discussion is focused on a particular topic which I call 'The Measure of Progress'. We're interested in exploring the ways in which, in our own personal spiritual lives, we can identify progress in a true sense. Also, we recognise that progress needs to be recognisable in the ways in which we interact with our fellow human beings. So there is both an internal and external aspect that I wanted to focus on. A minute ago I had asked you a particular question, and that was: "How you might describe your experience over these many years of meditation practice by which you've been able to identify progress on your own spiritual journey.

Dada Vijayanandaji: The subject is quite interesting. If one is to know how much one has progressed internally, to me the safest yardstick is whether I have completely resigned myself to the Cosmic Will. The true measure of spiritual progress will be the individual resignation to the Cosmic Will. Because when a non-sadhaka comes to the world of sadhana (spiritual practice), a non-sadhaka naturally is assailed again and again by certain propensities of mind, which are to some extent degrading. The person is full of ego and vanity, the person is intolerant, the person does not accommodate other person's views, the person has less capacity for radiating love and affection. The people are more 'rights' conscious, less 'duty' conscious.

But with continuous spiritual practice one gradually rises above all these things. Because spirituality is a process which always helps one at psycho-analysis. A conscious spiritual aspirant will always assess internally "where is my exact position, how much capacity have I acquired to control the depraving propensities of mind, how much I am truthful, how much I am duty conscious"... like that. If the continuous spiritual practice is there, the path of spiritual awareness, then it is sure that one gradually rises on the scale of evolution, transcending all

the limiting barriers and depraving propensities in all the spheres of life.

I remember Baba once told me that a person does not spiritually progress because one does not do all lishvara Pranidhan, or half lishvara Pranidhan. If a person is constantly spiritually aware...spirituality means constant god remembrance. If I do it constantly, then suddenly what will happen is that I am aware, or I should say that the higher propensities of mind, the higher mind starts working, the lower mind gradually becomes sublimated. A time comes when all the expressions of your higher mind will become your manifest nature and the capacity of the lower mind becomes sublimated. So this expression of the higher mind manifests itself through actions which are observed by outside persons.

Say for example, let me tell you my case. In the initial stages, in the early years of my life I was a bit intolerant. But when I came to Ananda Marga sadhana and I came to realise that the two eyes of the Cosmic Entity are always watching me and Baba told me one thing, "Be very careful before you speak or write anything." When I start to say anything to somebody I always think "Let me be careful. Baba has told me to be careful. So I must be careful." So in the process of being careful in most cases I hardly uttered anything that was irrational. Because that constant awareness is there.

I remember one Dada who in the early days was a most impetuous man because he came from a hunter's family. He was angry by disposition to some extent. When returning home from his music lessons, whenever a dog used to bark at him, he used to fly into a rage, go home and pick up a gun and shoot that dog. But Baba told him at the time of PC (personal contact): "Look here, when you feel you are getting angry, you tell yourself by auto-suggestion that 'I am getting angry, I am getting angry... I should not be angry, I should not be angry, I should not be angry' and you will find after a few months your anger has subsided". And then he practiced the same thing and this is how he became completely calmed down. He no longer became angry.

The same case was with me, I overcame my impetuosity, I overcame my spiritual intolerance. These days I feel that Baba is always watching everything. I am always tolerant to people, even if they come to me with something which I do not like, even then I will try to request myself, urge myself, "try to understand... try to understand". That sort of spirit has come. This is my internal progress and because it is my internal progress, when I apply it to the external world, the people feel that Vijayananda is a changed man. He is no longer the same man that he was twenty years ago. So the internal improvement and external manifestation, these are interrelated.

Second point, in the earlier days, I was very often perturbed by so many things. Supposing there is a problem before me, I thought how to overcome it. It's a big problem. But these days I am not at all affected by anything because I have come to believe whatever is taking place is happening according to God's will. I don't mind it, so I am completely unaffected, unperturbed. Because I feel that

Parama Purusa (the Supreme Consciousness) is getting the work done through me.

These days my vision is very clear. Say, some problem is coming up, like for example our mission's work in Bangladesh is facing difficulty. So I am convinced that even if the Bangladesh government wants to take some action against us - even then it will be good for us. Always I am trying to look for a spiritual cause behind all these mundane phenomena. So that does not disturb me, so much so that these days I feel that if I die tomorrow that it doesn't matter much to me, because I have utilised my time fully. I have lived up to the dictates of an ideal. And I feel I have utilised my time properly. This sense of resignation to the Cosmic Will is, I believe, internal progress and that's what one might say the man has progressed.

Similarly, another point is morality. The importance of morality in individual life I am realising more and more. If morality can be practiced to the maximum extent, that will easily establish one into spirituality. Because the interrelationship between morality and spirituality is very close. That is why I do not feel that someone should tell me I should become very disciplined, very regular in sadhana, this and that... I don't need that. Because it has become spontaneous with me... observance of anything is very spontaneous.

So you can say in the subterranean level of my existence, there is a calm, quiet flow of discipline in me that is gradually pushing me ahead to the level of spirituality. That is my internal progress, and definitely when there is internal progress in somebody, automatically there will be external repercussions. Baba said that if a person is sentient by nature, this natural sentience will be automatically reflected in the choice of food, in the choice of company, in the choice of profession, even in the expression of personality. Automatically it has got a corresponding relation between externality and internalisation. So this is how in my opinion how I am progressing now. When I am self contained, when I am so much self resigned to the Cosmic Will, I believe this is a true test of spirituality.

Dada M: If we focus just for a minute on the internal practice of sadhana where we have been given a system of meditation that could surely not be called easy... actually it's quite a difficult practice with so many challenges placed before us in our meditation practice, what are the benchmarks internally that you measure and see as signs of progress?

Dada Vijayanandaji: You know, you are quite right when you say that this process of meditation is a bit difficult... and again it is also true to say that it is easy. The thing is that if you are very clear about your goal then it won't be that difficult. Suppose, for example, a person's mind is haunted by two thousand problems. They think, 'I am to face these problems and how am I to do my meditation'. Then definitely meditation will be a very difficult job. But if you feel that I am to be one with that level of highest spirituality, in that case if you

can attune your thoughts, if you can attune your actions, if you can attune your problems with the Cosmic Will then meditation will not be a very difficult thing.

One Dada was told a story by Baba "A gentleman who was a family acharya of ours and a senior police officer who had to attend to hundreds of duties at his work and at the same time our organisation gave him many duties as well. Baba told him to practice meditation for at least one and half hours at a time, one and half hours in the morning, one and half hours in the evening. So one day he told Baba, 'Baba, I have got my official duty, I've got my organisational duty, I've got my sadhana... I want to do, but where is the time'. Baba said, 'When you go out for pracar, and even when you initiate the people, that time will be calculated as your sadhana. So maybe one and half hours you were doing pracar and initiation, that also is your sadhana'. While facing numerous problems in life you may feel distracted, but at the same time if you are to feel that 'O Lord, I am to think about you, I do not find time, but I just think of you, be in my mind, be in my heart. That will help your spirituality.'

So that is why I say you just understand one sentence that Vivekananda used to say: 'A man can be nearer to God through football than through the study of the Giita'. So Baba wanted us to be spiritual in all the moments of our life, even while facing the problems. The problems will come, the problems will go - by His Will. Let me try to face the problems and the problems will go. With His Will it will go. So at the same time, suppose you are spending half an hour in combating the problems, facing the problems, that half an hour will also be counted as your sadhana. Then it will become easy —presuming that we apply that spiritual view.

Actually, in my opinion, whether you are sitting in meditation posture or not is immaterial. Even if you sit on a chair for two hours and you think, while keeping that spiritual view at all times, how I will face this problem, that much time will be counted for your sadhana. So with sadhana and with mundane work, these two things are to be fused into one. We should not make a distinction between the two. Then spirituality will become an easy thing

Dada M: Lets pause for just a minute and before we leave the topic and think about the beginning meditator, a person for whom meditation practice is something quite new. What advice might you offer them?

Dada Vijayanandaji: The first thing you ask them is, 'Are you really interested in spirituality?' This should be the first thing you ask them. And you say that if they are really interested in spiritual progress, do they have an urge so that they will continue with it for some time to come? If so, then ask them to do some self-analysis, that's all. Problems will come but one should remain unaffected. Do some self-analysis, just where you are. So then he or she need not be in a hurry to attain spiritual progress, rather, it

will be a reality.

The practitioner should try to be conscious of their level of God awareness. So if you can make them feel steady in their practice, then spiritual progress will be a must for them. But then one must be steady. If you can help give this sort of self confidence to them then the problem is solved. That is the basic thing. Most of the people in the world, they do not attend to spirituality - they are vacillating in their mind. One should not vacillate. One should be steady.

One of our elder family acharyas told one sentence to a beginner that was very good for me. One person asked him, 'what do you gain by meditation?' He said 'I do not know what I gain by meditation, but I get some mental strength and that makes me feel that I am on the right path and I am not afraid of anything in the world'. He said that, 'due to my meditation, I am never afraid of my bosses, never afraid the bosses will be displeased with me or will demote me'. He said, 'What to speak of my bosses, even I am not afraid of God. Even God will have to think twice before punishing me'. So when this gentleman heard this sentence from Dadaji, he was wondering 'What is the source of so much confidence?' This sort of feeling of complete confidence should be there, then the person is destined to get spiritual progress. Frankly, these days the only criterion in my mind is that I have utilised my time properly and I have been a decent gentleman and I know that God cannot be angry with me. I am fully confident in due time I will attain my spiritual emancipation.

Now, a spiritual seeker must be very much disciplined in life. Very much disciplined. That is an important point. You may not meditate for two hours, three hours... it doesn't matter... even five minutes, but mentally and physically you should be highly disciplined. That is a very important thing. I cannot tell you many things of my personal life, but many friends of mine came and joined the mission and went away. I simply found that these people were not steady. One of my friends asked me at midnight, 'what do you gain in your spiritual life?' I said that I don't think that my life is so precious that I would sit at midnight and make a balance sheet of what I gained and what I lost. I am satisfied, I am content with my life.

Dada M: Dadaji, it is clear that you have personally applied yourself to both the internal and external aspects of spiritual life. Thank you very much for giving us these inspiring insights. Namaskar.





Ananda Marga Pre-school, Dededo, Guam
Didi Ananda Nivedita and Assistant Director, Ketana

SPB Highlights

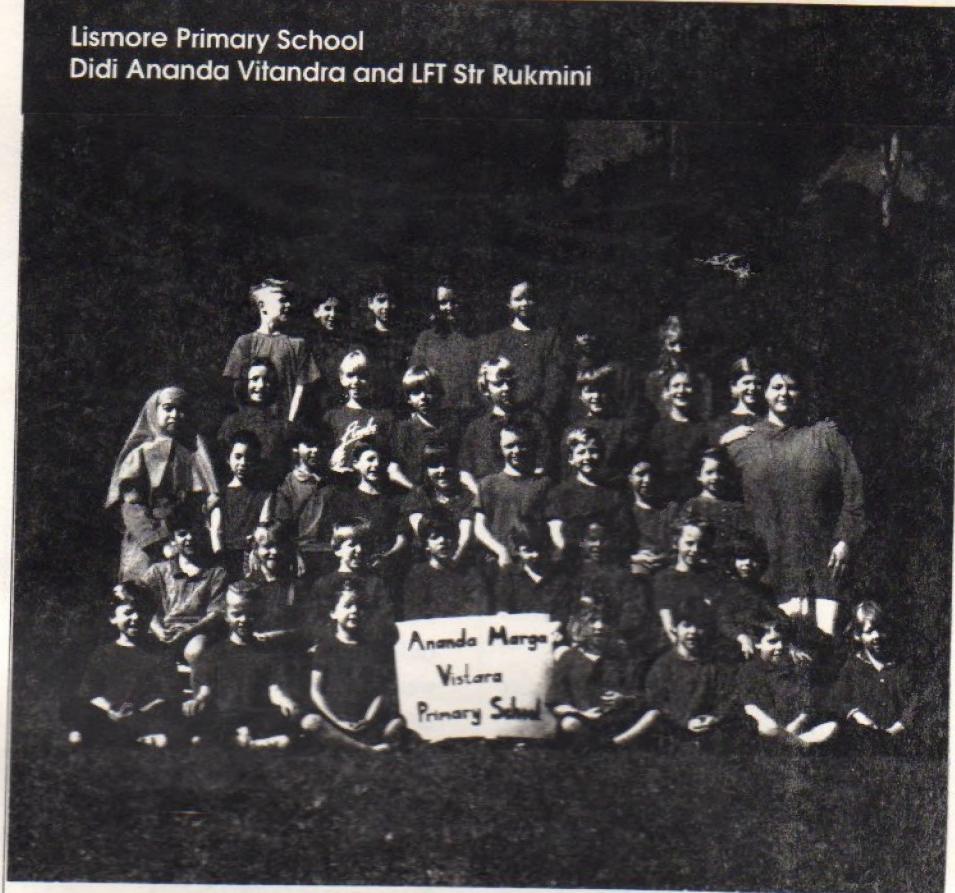


THE SECTORIAL PLANNING Board continues to be very active. In addition to the acharya members, Gurucharan, Viveka, Karuna', Viveka, Dharmadeva, Jitendra and Dharanendra attended the April 16th meeting. Members agreed to produce a special leaflet entitled "You and Your SPB" to be distributed to all margiis as an aid to encouraging interaction between the general membership and SPB members. If you have questions about the SPB please contact the SPB coordinator, Gurucharan, or any member of the Board.

Issues undertaken by the SPB in the April meeting included legal issues surrounding master units, protection of copyrights over Baba's books and songs, ACB operation and activities, and sectorial finances. In addition, recent events in India affecting our Mission were discussed at length. The Sectorial Office will make every effort to keep members of the SPB informed as to the latest developments in India and other countries as well. SPB members or any senior acharyas may be consulted by any concerned margiis regarding events affecting the Mission.

Photo Feature

Lismore Primary School
Didi Ananda Vitandra and LFT Str Rukmini



► WORLD NEWS (CONTINUED)
project in Khavarosk, Russia. This project also receives support from the Rainforest Information Centre in Lismore, NSW.

• Several new projects are underway in South America. These include a street children program in Brazil which is now housed in a new \$65,000 two story building. Ananda Marga has been highlighted in leading news magazines and newspapers in Rio de Janeiro for its leadership role in a nationwide, inter-religious movement against hunger. AM was commended in the leading weekly news magazine of Colombia for its role in the successful revision of the Colombian constitution to assure the full protection of other spiritual beliefs. The Paraguay Ministry of Education has written a letter of support for Ananda Marga's education programmes in Paraguay which include a new school for a minority group called Guarani in Kapiyata, Paraguay.

• The Ananda Marga Gurukula University organised a highly successful gathering of over 250 Sanskrit scholars, professors and researchers. The theme of the conference was to call for a nationwide movement to popularise Sanskrit as a future lingua franca for India. ■

Fasting Days

MAY 24

JUNE 4, 8, 19, 23

JULY 4, 8, 18, 22

AUGUST 2, 7, 17, 20

SEPTEMBER 1, 5, 15, 19

OCTOBER 1, 4, 14, 19, 30

NOVEMBER 3, 13, 17, 29

DECEMBER 2, 13, 17, 28

P R A N A M

MAY 1994

Coming Events

EDUCATION AND PRACAR TRAINING CAMP

Candlebark Camp, Melbourne - June 21-25

WRC CAMP

Melbourne - June 25-29

SECTORIAL CONFERENCE

Candlebark Camp, Melbourne - June 29-July 3

SECTORIAL PLANNING BOARD MEETING

Melbourne - July 3-4

SECTORIAL RDS MEETING

Melbourne - July 5-10

Winter Sectorial Conference

Wednesday Evening June 28

to Sunday Morning July 3

ERAWS Training Camp

21 June - June 25, 1994

Candlebark Camp, Victoria

Focus

This Year's ETC will focus on the development of skills, strategies and common goals. Within the daily spiritual flow of kirtan and sadhana will be group discussions, lectures and skill development seminars

Didi's Ananda Nivedita & Ananda Jayashri are coordinating the education program and Dada's Manavendrananda and Krsnasevananda are coordinating the pracar program

Pracar Programme

OBSTACLES TO PRACAR and how to remove them... • Pracar materials and strategies... • Marketing... • Listening and communication skills... • Group working skills... • Care and follow up of newcomers... • Involvement of older margis... • Familiarity with local culture... • Understanding Aboriginal Society... • Serving our communities

Education program

NEO-HUMANISTIC PRINCIPLES: what makes them unique... • Creating a spiritual urge in children... • Finding Children's talents... • Awakening social justice in children... • Children planning what they want to learn... • Portfolios and documentation of children's progress... • Sharing future visions

COST FOR FULL ETC PROGRAM \$65

For further information contact: Dada Krsnasevananda (047) 823 911

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Irian Jaya
 Jayapura, Indonesia

Ananda Vanii

ONE MUST NOT forget that collective good lies in individuals and individual good lies in collectivity. Without providing for the comfort of the individual through proper food, light, air, accommodation and medical treatment, collective good can never be accomplished. So it is with the sole intention of doing collective good that one will have to devote oneself to individual good.

The development of the collective mind is impossible without developing a proper social consciousness, encouraging a sense of social service and awakening knowledge in every individual. So, inspired with the thought of doing good to the collective mind, one has to do good to the individual mind. Absence of spirituality and spiritual morality in an individual will break the backbone of the collectivity. So for the sake of collective good one will have to awaken spirituality in individuals. One or two powerful, learned or worldly wise people, or one or two spiritualists do not indicate advancement and progress of the whole society. The body, mind and self of every individual have the potential for limitless expansion and development. This potentiality has to be harnessed and brought to fruition.

SHRII SHRII ANANDAMURTI